

The **AMERICAN FRIEND**

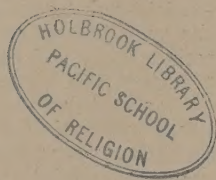
1. 1955

The Meeting of Quaker Minds

An Editorial

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By O. Herschel Folger



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The Costly Adventure

Robert Davis is chairman of the London Yearly Meeting Peace Committee. He has been attending the Five Years Meeting sessions and the meeting of the Friends World Committee held recently in this country.

Some years ago Canon Streeter made the statement that "Christianity always moves forward when it goes back to Christ." Like many another paradox these words express a profound truth. When we Quakers today go back to George Fox and the early Friends we find that they point us back to Christ: "I was sent," said Fox, "to direct men to Christ, their inward teacher." Christ then is the source from which our several testimonies spring and this truth is crystal clear in respect to our testimony for peace. Having said "Yes" to Christ, Friends could do no other than say "No" to war.

"We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the Kingdoms of this world."

Those "harmless innocent people of God, called Quakers," as they described themselves in 1660, showed deep spiritual insight. They realized that "Jesus Christ is the same yesterday and today and forever," they saw that if the things he taught were true for human relationships in the context of his time, they were equally true for

human relationships in their time and for all time.

One reason for the confusion and tension in the world today lies in the failure of Christians (including many Friends) to bear witness at this point to the truth of the Gospel.

FEW MEN OF GOD

Three years ago a well-known U.S.A. General made this striking statement: "We have too many men of science; too few men of God. We gave grasped the mystery of the atom and rejected the Sermon on the Mount," and a distinguished psychologist writing on "Man, Morals and Society" tells us that "as a means of doing evil and feeling good while doing it, war is without parallel."

The institution of war then presents a terrific challenge to the Christian conscience of our time. It has become increasingly clear that the nations must either abolish war or perish, and it is our Christian duty and privilege to lead the way in the movement for the renunciation of war. While recognizing the complexity of political situations we must learn to think realistically in terms of Christian commitment. "It requires great self-denial and resignation of ourselves to God," said John Woolman, "to attain that state wherein we can freely cease from fighting when wrongfully invaded, if, by our fighting, there were a probability of overcoming the invaders. Whoever rightly attains to it does in some degree feel that spirit in which our Redeemer gave his life for us." Another example of Christian realism is found in the courageous words of John Bright spoken in the British Parliament at the time of the American War, "It would be more glorious to fall in the endeavor to preserve peace than to reign through the calamities of war."

Armaments, which are the expression of a fear-complex, offer no basis of security; true security is based on faith. But the Christian is not, or should not be concerned primarily about security at the material level; he is and should be concerned about the triumph of righteousness and truth and the symbol of victory for him is the Cross. Loyalty to Christ transcends every other loyalty whether to a particular group, country or even to family.

In the tangled situations of our time, we, as Christians, are called to exercise the ministry of healing and reconciliation. It is a great costly adventure and some one of some group must show the way forward, as Kathleen Lonsdale has said: "If we wait until everybody else is Christian before we behave as Christian ourselves, we shall wait forever." So may we hear the word of our Lord, "take up the Cross and follow me."

THE IMPOSSIBLE HAPPENS

The world may perish for lack of Christian initiative. True it is that on many issues we are perplexed, yet, the point of our perplexity may be the point at which our faith is tested, for the paradox of the impossible lies at the heart of the Christian faith.

The Christian way we are told is not practicable; it does not make sense. How do we know since it has not been tried on any large scale: Does war make sense? That way has been tried over and over at what cost in human suffering and tragedy in blood and tears no one can measure. Let us then learn the wisdom of God which is foolishness with men; remembering that dedicated Christians both as individuals and communities are the kind of people through whom the impossible thing can happen.

Robert Davis.

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Editorials . . .

The Meeting of Quaker Minds

Two important Quaker meetings are now history—the 1955 sessions of the Five Years Meeting of Friends and the following meeting of the Friends World Committee for Consultation. Though they are now history, they were history-in-the-making. Significant conferences somehow refuse being tucked away in our memories. They are more like an ever-moving present, shaping our lives as we lift them into the focus of attention.

There were probably more than 2000 Friends in attendance at the Five Years Meeting sessions and few more than one hundred at the meeting of the Friends World Committee. The first comes out of more than fifty years of Friends history (a short time indeed as history goes) and demonstrates a forward movement, gathered around an idea that caught. It came out of three general conferences held at five year intervals, beginning in 1887 and resulting in the formal organization and first meeting of the Five Years Meeting in 1902.

The Five Years Meeting has faced its vicissitudes, losing the membership of two Yearly Meetings in America while gaining three new ones abroad in Cuba, Jamaica and East Africa. It would do no good to blink at the fact that the way forward has not been easy. History and geography have done too much to Friends in their isolation of large bodies from one another. Time, in such geographical settings, has done much to mould us into separate patterns of life and expression.

Now the currents of life visualized in modern traffic and the very concourse of the airways, whether by airplane or radio, brings us toward one another again. More important yet are the world disturbances, such as the First World War, which asked us for some united answers. One of these answers in which nearly all Friends Yearly Meetings have had some part was the provision for conscientious objectors and the resultant relief activities over nearly forty years.

But the idea of the Five Years Meeting was born, not out of a world or national crisis, but out of a need to bring Friends together when the historical traditions of faith and practice were facing the prospect of disintegration. There was danger that the purposes and experiences which brought Friends into existence might be dissipated, leaving only a name as a common heritage held over jangling diversities. Friends were in danger of drawing the condemnation of the Church at Sardis, "You have the name of being alive and you are dead."

One could not be so brash as to say either that the Five Years Meeting *has* or *will* save its members from spiritual dilution and extinction—there is too much evidence of spiritual life among Friends who are not members of it, but there is also abundant evidence that

the Five Years Meeting has helped a large number of Friends toward finding and retaining unity in diversity. It has been one of those gathered movements which seeks to open again the choked springs which originally broke forth into the spiritual currents, called Quakerism. Its mood is evangelical and its center is Christ.

The Friends World Committee for Consultation, formed in 1937, is the beginning on a world level of a similar current. The days of our "dispersion" must end with our days of "return." No matter how comfortable in isolation we have been, so long as we were spiritually insulated from one another we were "in exile," away from the spiritual experiences that first made our forebears inseparable. Christ had come to teach them himself, and he again today must "gather" us or we shall not be gathered.

Both of these movements, one more matured and chiefly on the national level, the other definitely on the world level, small in its beginnings, but with the seed of life growing in it, represent much in common as a spiritual, collective "technique." The principles of collective, spiritual progress are seen chiefly in conferences and committees of Friends. These principles function more successfully in a committee than in a large body, but they are observable in any gathered body of Friends where traditional business practices are observed. Let us see them as three ascending levels.

First of all is the level of the gathered body of Friends. Though physical in its nature the fact of personally facing and greeting each other has great importance. Negatively stated, the lack of such meeting of Friend with Friend is at the basis of our historical separations which have continued like great running wounds in the body of Friends. There could hardly be spiritual communion when there was no possibility of seeing one another. Consequently rumor often made ghosts out of real warm-blooded persons who could have been true friends of one another.

The second level is the contact of mind with mind. This is a kind of discovery in which likenesses and differences begin to appear. On this level all of our past experiences, traditions and patterns of thought catch up with each of us and the diversities often appear very real. In some meetings these differences may seem at first to be insurmountable. This level cannot and ought not to be avoided. A correct inventory of what we really are is important. But while recognizing our differences, we should not stop there for that is not all—we have much in common. This content of spiritual hunger, this memory of a common heritage, this assurance of the indwelling Christ, all of these bring to the collective fellowship the deeper cohesion of spirit. We find in some glorious sense that we are basically one.

The third level is that of integrated thought. There is no greater joy than that of seeing and participating in the interplay of minds. That is God's continuing creative work, bringing into existence something new in which all have shared. How many times Friends have

stopped at the second level, have seen their differences (real or supposed) and have backed away from their problems, stopped thinking and praying and settled into "separations" that were denials of our *one Lord*. These have occurred in local Meetings as well as in wider relationships. Surely God would see these as sin.

On this level there is not only a meeting of *minds*, for this way of collective thought is fed from a deeper source. It is God-fed in its nature and function, for God not only *is*, he is *alive, creating, loving*. Where else can his creative love operate with greater meaning than in the hearts of those who love him. When we try to make only an intellectual problem out of our differences we are defeated at the outset. We are like one who tries to solve a jig saw puzzle in which the pieces are not made to fit. The pieces with which we work need to be re-fashioned for they are spiritual in nature.

How clearly we have seen this when in the midst of discussion we have stopped for prayer, silent or vocal. How readily the clouds lifted from our minds. How easily we recognized the need for His words, "Peace, be still." In such holy moments we found the answers rising not from our troubled minds, but from deeper

springs, and when together the answer came, we knew that Christ had come to teach us. Our minds had been cleared, and had functioned on a deeper level.

We should not therefore try only to "think" our way to unity, though there is no point at which true thought should give way to something else. Rather we reach the point where we love God with our minds, in keeping with the first commandment. There can be no true thought in the climate of fear and prejudice. It is only when we love people that we can think with them. This love is clear-visioned, seeing all, and seeing the source from which our help must come.

We have been through such experiences during the two weeks of meetings now concluded. How much we have achieved in the answers to all of our problems cannot be fully known but we have known those moments when we caught the divine idea of how God works with us and through us. To what stature of spirit, to what high destiny Friends might rise if we should seek patiently, prayerfully until we find one another in Christ and becoming new creatures in him, we also become creators in his kingdom.

E. T. E.

Making the Neighborhood a Brotherhood

Unity in Diversity

By O. Herschel Folger

"Unity in diversity" is an ideal which everyone extols but which is difficult to attain. Several times at the recent Five Years Meeting sessions someone would refer to some problem being discussed at the moment as "the \$64 question." To be more up-to-date, how to build unity in diversity is the \$64,000 question. Can one be independent in thought and not stubborn, have convictions without narrowness, promote cooperation without conformity, understanding without uniformity, liberality without indifference, earnestness without belligerence, use discrimination in judgment without intolerance in relationships?

Albert Edward Day has a delightful analogy between denominational differences and flowers. "The Presbyterian is the camellia—beautiful but a little stiff. The Episcopalian is the lily—nice for weddings and funerals. The Methodist (in Dr. Day's own group) is the geranium—put it down anywhere and it will grow—and when it grows you haven't got very much!" Another comparison may be added: the Quaker is the cactus—it doesn't need any water, sometimes can be awfully dry, and fre-

O. Herschel Folger, minister of the Friends Meeting in Greensboro, North Carolina, had a deep concern during the sessions of the Five Years Meeting of Friends held in Richmond, Indiana, Oct. 20-26, which "grew all week." He expresses it in writing here, and it will interest those Friends who did not attend the Five Years Meeting as well as those who did.

quently is pretty sharp. Whether "pretty sharp" means "intellectually keen," or the prickly pear which says, "Leave me alone," is at the heart of the matter.

It is well to recognize and expect human differences everywhere. Without Pharisaic pride, every man can thank God that he is not like other men, or other men like him. How dull life would be! Friends at the recent Five Years Meeting sessions daily exhibited variations in appearance, voice, and taste in food, variants in clothing in colors of the rainbow which would have made plain Friends shudder, and cars with colors all the way from funeral black to the red of the cars of the sheriffs simultaneously in session. It may

logically be charged that these diversities are unimportant, but they do give a background of naturalness to debate on theological ideas, economic theories, and historical interpretations. It is even rumored that Friends in attendance were not all Republicans—or Democrats. The task posed by the confusion of today in many quarters, religious and otherwise, is not only for "unity in essentials, liberty in non-essentials, charity in all," but jointly to discover what is essential.

This is a day of transition in thought and of social change such as the world has never seen. The rise of the smaller nations' self-determination, the decline of the great powers' colonialism, labor-management conflicts, tensions in racial adjustment, clashes of ideologies, shifts in economic emphases, experiments in educational theories, are all factors in a period of turbulence and turmoil. A city is stirred as to its form of government, a county argues over school sites, a state quarrels over taxes, a nation is torn between states' rights and federal increase in power, and countries differ over control of armaments. In such a day

of confusion, but a day when ease of communication and speed of transportation have made the world a neighborhood, someone has rightly said that religion should make it a brotherhood, in the name of the universal Father, with a spirit of good will rising above traditional and personal customs and characteristics.

The ideal example, in miniature, should be provided by the Religious Society of Friends, a leaven or the lump. It is true that individuals sometimes may become discontented with Monthly Meeting actions, the Monthly Meeting may become dissatisfied with Quarterly Meeting or Yearly Meeting trends, and the Yearly Meeting may have questions pertaining to the Five Years Meeting. The National Council and the World Council are the next natural steps. On the one hand, Friends have always encouraged the bringing of constructive concerns by anybody anywhere, any time. On the other, the ever widening circle of Friends' interest and organization and relationship adds fellowship and service impossible in isolated groups.

It is a platitude to say that each Five Years Meeting is not only an occasion for spiritual inspiration, but a wholesome "Old Home Week." "You haven't changed a bit." (May forgiveness be granted those lovable inaccuracies!) "What-
ever became of Josh?" "Did Susie ever marry that football player?" "Let me show you pictures of our grandchildren." The week always provides happy reminiscences and renewed friendships and heart warming memories, in a continuous atmosphere of good will and an aura of love. More than one Friend has departed for home thinking: "This has been a sample of the way it should be in all our Meetings and all over the world."

In the past, Friends have experienced some unhappy divisions and regrettable secessions, but there have also been some Five Years Meeting high moments: that memorable Thursday in 1922 when Rufus M. Jones climaxed a harmonious conclusion to a difficult interchange with "We have done what we couldn't," B. Willis Beede's call for silent waiting and prayer in the midst of the 1927 discussion of the union of the mission boards, and the culmination two years later; the program committee's dilemma in 1932, at the bottom of the depression, and the postponed sessions of 1935; the

stability and the hopes of every session since, in the midst of a rapidly shifting world.

During this past session, the devotional periods, prayer, singing, addresses, panels, discussion groups, all contributed to a desired unity in evident diversity. With over half the speakers coming from outside the Five Years Meeting, with Friends from nine other American Yearly Meetings, five European, nine mission fields, and several racial origins, the world-wide fellowship was visible. It was in harmony with the National Council, "whose object is to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Savior and to promote the spirit of fellowship, service, and cooperation among them." It was in keeping with the motive Friends had in joining the World Council: "Our central interest in joining this world-wide cooperation of Christian churches is to affirm our absolute loyalty to Jesus Christ as Head of the Church and to express the spirit of love, the power of truth, and the promotion of vital religion—a religion of life." (Quotations from Faith and Practice.)

Some Friends were hoping some epoch-making action or momentous message might grow out of the recent sessions, but anyone who has the great good fortune of attending eight Five Years Meetings and two council meetings, of living in six Yearly Meetings and visiting within the limits of eleven others, as well as of six abroad, is bound to feel a deep sense of gratitude for those experiences and an urge to testify to the richness, warmth, and fellowship in the Society of the Master's Friends. This urge produced another, an accelerating desire all through the recent sessions to give expression, in a voice however small, to an overwhelming and abiding concern for unity in diversity, inside and outside the Quaker movement.

It is generally acknowledged that Friends have made marvelous contributions to Christian life and thought. Perhaps the greatest has involved and contained fellowship growing out of common goals, cooperative work, harmony within the Society, friendliness with other groups, concern for all men everywhere, as ambassadors of Christ breaking down middle walls of partition.

Clear thinking must be promoted

and reasoned opinions encouraged, but, in a time when there are so many divisive forces in the world and so many people abroad in the land who, for one reason or another, seem be devoting their greatest efforts to separating men into contending camps, Friends have an inviting opportunity and a pressing duty to live up to the Friendly heritage of a virtue and power that may take away the occasion for enmity and strife. There are diversities of gifts, administrations, and operations, (I Cor. 12) but those of the body of Christ (Rom. 12) will in His spirit try to fulfill His prayer now printed on the wall of the Church of St. Joseph in Nazareth: "Ut sunt unum." "That they may be one." (John 17)

Fifth Anniversary for N.C.C.

The National Council of Churches was constituted five years ago on November 29, and the anniversary was observed on November 29 of this year in Omaha, Nebraska, in conjunction with the quarterly Meeting of the General Board.

Constituted by the representatives of 29 Protestant and Orthodox communions, the National Council now includes 30, with a total membership of 35,800,000. In addition, 29 other churches are identified with programs of the National Council.

Key figures in the celebration in Omaha will be the three men who have served the Council as president, Episcopalian Henry Fox Sherrill, Methodist William C. Martin, and Presbyterian Eugene Carson Blake. Roy G. Ross, the Council's general secretary, has phrased the purpose of the National Council: "To spread the whole Gospel through the whole church to the whole world."

The General Board meeting held just after the anniversary observance in Omaha brings together nearly 250 General Board members for policy-making. On the agenda are a review of work with Indian Americans, a report on current developments in human relations, a report on inter-church aid and refugee relief, and budget-adoption. Lindley J. Cook of Central City, Nebraska, will represent the Five Years Meeting of Friends at this meeting, serving as proxy for Errol T. Elliott.

"From Five Continents . . ."

October 28 - November 3, 1955

Germantown, Ohio

A full meeting of the Friends World Committee for Consultation was held immediately following the Five Years Meeting from Oct. 28-Nov. 3 at Germantown, Ohio. A report on the meeting will appear in a later issue; here we print the Message arising from the sessions.

We Friends from five Continents meeting together for the Sixth Session of the Friends World Committee for Consultation at Germantown, Ohio, have been led to a new understanding of the hope and promise of our Quaker Faith. We know that the strength of our beloved Society of Friends rests in the lives of those who have encountered the living God. Thus our vocation lies in our local worshipping groups throughout the world. It is within them that we seek the way of the Lord Jesus and commit ourselves to His service, it is through them that we reach out to share and to learn.

With this insight of the essential pattern of Quakerism, we have come to see that we Friends are called to an adventure of communication. We face together the amazing transition of our world through the rapid breakdown of the old barriers of distance, language, culture and tradition. Great new scientific power that will change the fate of the whole earth and the fate of all peoples gives a sense of urgency to our need to unite in purpose that God's will may be fulfilled and man's willful self destruction prevented. We are separated in part by different theological interpretations and understandings, and less importantly by varying practices of worship. These factors must not be minimized, but we feel that only by sharing our various insights and experiences can we learn to worship God more truly and help towards the building of "one world"—Our Father's world.

During our week's deliberations we have shared something of the experience of "togetherness," which we sense is the need of Friends throughout the world. We have thought of Japanese Friends meeting in Tokyo, so conscious of

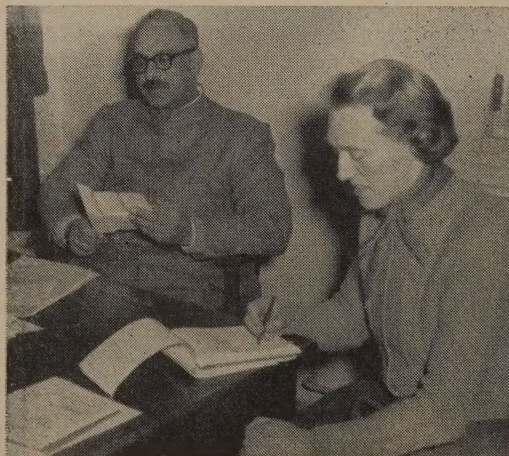
the Quaker heritage that they share equally with Friends throughout the world as they meet for worship and for business, yet feeling far removed in terms of distance. We have been thankful that Friends working in Korea have been able to convey the Quaker message in a divided country by the spirit in which they have served. In very different material circumstances the same power is helping American Friends to draw together to enrich our common fellowship with wider experience and understanding. We are learning to see evangelism as a spirit in which we are all called to join. We have journeyed imaginatively to Kenya to join the Elders of one of our largest Yearly Meetings summoning Friends to worship at six every morning by the beating of drums. These Friends certainly have something to say to our more traditional Meetings in Europe or America. For if we have the understanding to see beyond the novelty and the enthusiasm, we will learn even deeper things striking home to the need of us all. Thus in East Africa Friends include in their worship the opportunity for any individuals, who have misunderstandings or who realize that they harbor uncharitable feelings towards each other, to ask the help of the Meeting. Then the Friends concerned come forward and shake hands as the indication that they have put

themselves right with each other—the simple yet costly practice of God's peace and forgiveness in a country discordant with fear and violence.

The unity in Christ that we seek in contrast to the prevalent trend towards conformity and centralization. It must needs be an adventure for us because as Quakers we have no rigid patterns or organization for a world church. We are rather a World Fellowship of Yearly Meetings, each committed to following the Will of God for its own membership. Our problem is to find a means of communication by which people shall speak unto people, not just church leaders to church leaders. Such a comprehensive sharing of our problems and insights is a necessary condition of our calling as followers of the Lord Jesus in this modern age. The nature of our Christian practice is dependent on it. It is an undertaking that will demand new forms and techniques, it will certainly require the thought, application and sacrifice of every Meeting. It is thus that we have sought to define our purposes and to bring to the days that lie ahead a new vigor to the task of sharing them with all Friends.

What we pray for, as we enter the fourth century of our undertakings, is not primarily a new insight or a new doctrine. We have excellent insights and we have doctrines that have stood the test of critical examination. We do not need a new message; what we do need is new life.

Elton Trueblood, 1952



Ranjit Chetsingh, a Friend from India, will retire from the work of the Secretary of the Friends World Committee for Consultation next year, after filling the position most acceptably for two years. Shown with him here is an Irish Friend, Barbara Wigham, who has served as his secretary during this period. Both these Friends attended the Five Years Meeting of Friends. Herbert Hadley of Washington D.C., has accepted the appointment of the Secretaryship, and will succeed Ranjit Chetsingh.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

From Where They Sit, by Dorothy Hutchinson; Pendle Hill Pamphlet No. 84; 35c.

Most of us are willing, without much encouragement, to set forth our own pet armchair cures for the world's ills. But it is rare to find someone like Dorothy Hutchinson and her young friend, Hazel DuBois, who were so sincerely interested that they traveled 'round the world to find how others think "from where they sit."

Although brief in pages, this new Pendle Hill Pamphlet is full of keen, disturbing insights. It carries an authentic touch—a perception of the feeling and thought processes of those outside our own comfortable world. For instance, one young Israeli says that "when the United States shifts her weight from one foot to the other, the little people of the world tremble." Dorothy Hutchinson believes that the "world's little people" do not understand our obsession with security. They sense even in our liberal foreign aid that our motives are rooted in the fear that we may lose out to international communism.

In sharp contrast to this absorp-

tion with our own welfare, she finds a new, solemn awareness spreading across national and cultural borders, an awareness of common problems, common dangers, common need for "world action on matters vital to our common welfare and common survival." She concludes that we shall only break out of our dark prison by reaching out to take the hand of the brother-stranger "where he sits groping in the darkness and is afraid to hope."

William Q. Hale.

* * *

So Send I You, by Ruth Isabel Seabury; The Christian Education Press; 111 pages; cloth \$1.50, paper \$1.25.

Ruth Seabury, for thirty-eight years educational secretary of the American Board of Foreign Missions of the Congregational Christian Church, died suddenly on July 30. She had traveled widely and had just returned from a four months visit to Southeast Asia. The author of several other books used in mission study groups, she was also a speaker of renown in religious circles. She belonged to the Wider Quaker Fellowship and often worshipped with Friends.

So Send I You, Ruth Seabury's last book, is a clear definition of the purpose and scope of Christian missions. The Church must have a mission if it is to stay alive. The Church of Christ was never a

building; it is among people where two or three are gathered. The Church must make a swift response to human need; "a Christian cannot calculate." Christian people must get together. The lack of unity among denominations in the western world acts as a hindrance to Christian missions in other parts of the world. "One might define the ecumenical movement of today in terms of the whole Church bringing the whole Gospel to bear on the whole life of the whole world."

I recommend this excellent book for those who are studying Christian missions.

Minnie Zelliot.

* * *

A Handbook For Elders, published by Western Yearly Meeting of Friends, \$35.

People talk about the weather but do little about it. Friends have also talked much about the institution of elders, but Western Yearly Meeting has done something that is of both interest and value. This booklet has a brief statement of the origin and early experience of elders, but the important aspect is a definite statement of the field of work, the important characteristics of elders, their relation to the pastor and to worship. This booklet meets an urgent need and should be widely used.

William J. Reagan.

AT PENDLE HILL

The book-lined meeting house in the barn at Pendle Hill
Is heavy with silence. I sit on a plain wooden bench
And gaze at the expanses of oaken shelves, heavy too
With the silent volumes of the past. A half-opened window
Pierces the austere wall with a rich brocade of sky and roses.
We sit amidst this simple pattern, joined together in silent bond.

A child crawls across the floor, infancy is mindless
Of the sanctity of silence. A gurgle, a goo, it gropes
For expression. He looks about with wonderous eye
At the stillness of his elders. He laughs and crawls
And grasps for the nearest trouser leg.
Pulling himself up on unsteady limbs and untrained muscles—
He gurgles and goos and seeks yet expression.

I sit in silence on time-trained limbs and meditate upon words.
He too shall soon speak, with words this infant will approach
those
About him. Time shall pass and he too will grope for still other
realms.
He too shall take his place upon this bench—in silence.

Marvin Forland

A WORD

A word can be
Sharp as an arrow, poison-tipped,
Or smooth like a coin, as lightly flipped.
A word can be
A dynamite blast to the spirit's calm
Or the triumph note of a holy psalm.

Margaret Lathrop Law

WHERE

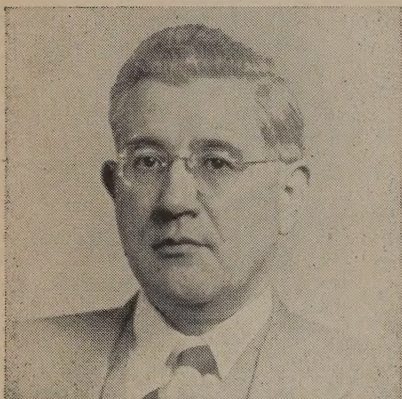
Where will you go when all the shadows fall,
When the earth beneath your feet is prone to quake,
When all the stars above are watching you
As you grope, helpless, like a vagrant soul?

Where will you find the peace and soul-content,
The sole real wealth of man, the only refuge,
When all the world seems coming to an end?
In love alone—if you have treasured it!

D. M. Pettinnella

Friendly Life in Cuba

By Domingo Ricart



Domingo Ricart, a member of Oread Monthly Meeting in Lawrence, Kansas, visited among Friends in Cuba in Aug., 1955. He is a professor of Spanish language in Kansas University, a native of Spain who has lived for sixteen years in the United States. He has long felt a desire to visit Friends in Cuba, and was invited to attend the Young Friends conference held at Gibara in August, as conference speaker. His trip was sponsored by the Friends World Committee in cooperation with the American Friends Board of Missions. He writes:

For five days during that unforgettable week in August, I tried very hard in my addresses at the conference, to explain the basic principles of traditional Quakerism and their application to the solution of social, national and international conflicts and tensions. I tried also to explain the very important place of service in the society of Friends and the different avenues for it and the role of youth in Friends meetings. More than anything else I endeavored to bring them a warm message of fellowship, love and understanding, on behalf of the World Family of Friends.

Many of the things I had to say were perfectly new to the great majority. It was like opening windows to views that they had not even suspected. Among other things it was a real surprise that the World Committee of the Society of Friends had helped make

my trip possible. Their only known affiliation with Friends is through the American Friends Board of Missions. I was moved by their joy and enthusiasm at realizing that Cuban Friends are considered worthy members of the great Quaker family, whose size, expansion in the world, and varieties they had not even suspected.

Leaving the conference, I started on a tour to local meetings. On a Sunday morning I visited a very well-run and flourishing Sunday school in Chaparra (location of a sugar refinery) and addressed the congregation there, which is ably led by Senor Pedro M. Font, an employee of the refinery. In the evening I spoke at a service in the meetinghouse of Puerto Padre to a rather small audience.

The next day I stopped for a couple of hours in the little village of San Clemente, where a young Jamaican, Rodolfo Crawford, whom several American Friends will remember as their interpreter, is trying to build a decent road through the middle of the village with the cooperation of local people and in the true spirit of the best service units. As a witness of his tremendous popularity and the great work that he is carrying on, not only in building the road, but mostly in developing the much-needed spirit of public cooperation, let me express the wish that some Friends should feel moved to help him buy the gas for the truck that the Municipality is willing to lend him for earth removal. By the way, Rodolfo took care of the services at the Puerto Padre meeting, during the month when the pastor, Juan Sierra had to be away.

One afternoon I was at Velasco, a thriving small town. The Friends meeting there is without a pastor, but the dedicated family of Ajo is giving very good leadership to the meeting, as well as to other meetings. I was very interested in the life of the town, and I got the impression that the Friends play an important role in the life of the community. That evening at a special service, the neat little chapel was fully packed. It was com-

forting to listen to the plans and possibilities for expansion, reflecting courage and optimism on the part of all the members of the meeting.

I proceeded to the small village of Bocas, the most typical rural community I saw on my trip. The 24 hours spent there will never be forgotten: the hospitality of the family Ros, the friendliness, the devotion, the enthusiasm of the members of the meeting had an irresistible charm. At the evening service the well-kept little church looked magnificent. There is no doubt that at Bocas Friends represent a living spiritual force.

For a couple of days I had the privilege of sharing the parsonage at Holguin with such a fine married, dedicated Christian and popular pastor, as Juan Guzman. With him I went to the small village of Auras, visited several homes of members of the meeting and had a good service in the jam-packed little church. It is very well located and has been practically rebuilt, with help from the Mission Board, but also by the effort and contribution of local Friends. I managed to visit the little chapel of Buena Vista in one of the suburbs of Holguin. The special service there was attended by people from all the evangelical denominations in the town and neighborhood in a moving gesture of Christian fellowship.

The pleasant and charming city of Banes was my last stop among the meetings in Oriente Province and it was a restful one. Besides addressing a packed church on the evening, I spent my time enjoying the company and enlightening talk with local Friends: Dr. Miguel Tamayo and family, Jose Bauza known to several Pendle Hill people, the young and devoted pastor Manlio Ajo, Senor Meneses and many others. Just that very time of my visit they were starting work on the new boys' dormitory for the Friends School. I was particularly impressed by what seemed to me very good coordination between the work of the meeting and that of the school.

At this point I would like to summarize my impressions about Friends in Cuba on the basis of my experiences and observations during the conference at Gibara and the visits to the local meetings. The most striking and heart-warming thing was the friendly spirit, the true Quaker spirit, I should say even the family spirit that was so

manifest everywhere. The conference had all the joy and excitement of a large family gathering in a Latin country. The fact that several entire families make a practice of attending the conference year after year, and many months ahead make preparations and look forward to such a gathering, gives the conference greater significance. Many happy lasting unions have developed in previous years among young Friends, and as far as I could see, a few more were initiated this year.

Another very apparent and endearing characteristic of all the Friends communities in Cuba is their tremendous loyalty to their church and leaders, the impassioned sincerity toward their beliefs, the depth of their Christian faith and the very high spiritual and moral level of their lives. All this made me consider it a privilege to share such experiences with them, as have been to me a real source of strength and inspiration.

During the days of the conference I was led to admire the forbearance and good Cuban sense of humor which led young and old alike to put up with cramped and inadequate quarters! I feel that Cuban Friends deserve some extra help from their wealthier brothers in the U.S.A. in improving the accommodation facilities in Gibara. This is a way to contribute to the greater success of these annual conferences that mean so much to the Cuban Friends personally, and to the life of Cuba Yearly Meeting.

Packages to Africa

Will Friends who wish to send Sunday School materials to Friends Africa Mission, Kisumu P.O., Kenya Colony, East Africa, kindly label the packages plainly as printed matter. If this is done, no payment of duty is required.

Friends Attend Church Women Conference

Fourteen Friends were among the 3000 women attending the National Assembly of the United Church Women, held November 7-10 in Cleveland, Ohio. Ten Yearly Meetings and three countries outside the U.S. were represented by these Friends: Frances Cunningham of Jamaica, Susie Frazier of Hominy, Oklahoma, Freda M. Hadley of Freeport, Maine, Wadad Cortas of Beirut, Lebanon, Tane Takahashi of Tokyo, Japan, Helen

E. Walker of Whittier, California, Mabel Bailey of Hartford, Connecticut, Marie Ferguson of Evanston, Illinois, Susanna Crowe of Peoria, Illinois, Dorothy Hutchinson of Jenkintown, Pennsylvania, Mary Dempsey of Marion, Indiana, Helen Darnell, Margaret Strawbridge Cooper and Lydia Stokes of Moorestown, N. J.

The church women pledged themselves to support a 13 point program calling for a thorough revision of the McCarran-Walter immigration act, opposition to universal military training and rejection of the legal censorship of motion pictures. Other statements asked the U.S. Government to ratify the Genocide Convention, consistently support the right to self-determination of all non-self-governing peoples, and continue disarmament talks within the United Nations.

Mrs. Theodore O. Wedel of Washington D.C., prominent Protestant Episcopal church leader succeeded Mrs. James D. Wyker as new United Church Women President. Mrs. Wyker, who had served five years, was a speaker at the recent Five Years Meeting of Friends sessions.

Two of the three vice-presidents elected are Helen E. Walker, Friend from Whittier, California, and former President of the United Society of Friends Women, and Rosa Page Welch of Chicago, Illinois, noted Negro concert singer who presented the program for the U.S. F.W. meeting during the Five Years Meeting of Friends.

A highlight of the conference was the presentation by United Church Women of a mobile unit to be used in providing a Christian ministry in Africa to Kikuyu tribesmen victimized by Mau Mau terrorists.

Outstanding speakers at the conference included Chester Bowles, Eleanor Roosevelt, Dr. Eugene Carson Blake, Dr. James Robinson, and Rev. M. A. Thomas of India. Overseas Christian women attending as guests were featured and contributed greatly. Freda Hadley, President of the United Society of Friends Women, commented, "It was inspiring to feel our oneness with other church women in the impact United Church Women is making in communities in our country and in the promotion of understanding and peace among nations and races."

Friends File Brief On Civil Liberties

A Quaker group, the Civil Liberties Committee of Philadelphia Yearly Meeting, has asked the U.S. Supreme Court to rule a 1919 Pennsylvania sedition law invalid on the ground that "no man should be prosecuted for advocacy of religious or political ideas nor be condemned for mere associations."

The Friends' plea was filed as *amicus curiae*, or friend of the court, in support of a ruling by the Pennsylvania Supreme Court reversing the conviction of a Pittsburgh labor leader, Steve Nelson, under the Pennsylvania Sedition Act. The Friend's brief was filed by three Philadelphia attorneys, also Friends, Walter C. Longstreth, Allen S. Olmsted, 2nd, and William Allen Rahill on behalf of the 22 member Civil Liberties Committee.

A. Burns Chalmers, Chairman of the Civil Liberties Committee, writes, "Steve Nelson says he is a Communist. It is our belief that everyone, regardless of his political or other status, is entitled to equal justice before the law. One of our reasons for interest in this case is to safeguard this equality before the law. . . . As Henry Cadbury points out . . . William Penn and other early Friends 'again and again called attention to the threat to the civil liberties of all when the civil liberties of a few are illegally abridged.'

"In the case of Steve Nelson the Supreme Court of Pennsylvania ruled on a technical point. Our interest is broader and deeper with respect to the principles involved. Our brief presents our concern that the Pennsylvania Sedition Act of 1919 is in violation of the First Amendment of the United States Constitution. Steve Nelson has been convicted for his opinions and sympathies, rather than for any unlawful acts. We believe that no man should be prosecuted for advocacy of religious or political ideas, nor be condemned for mere association.

"... A Friend of the Court is not called upon to pass judgment on the defendant, but rather deal with arguments of wider import affecting justice and liberty." Copies of the brief are 35c per copy at the Friends Central Bureau, 1515 Cherry St., Philadelphia 2, Pennsylvania.

A Concern for Quaker Men

By William J. Reagan

William J. Reagan, noted Quaker educator, lecturer and minister who now is associated with the Friends Book Store at the Central Offices in Richmond and the Peace Section of the American Friends Service Committee, presented this concern to the Quaker Men office. It is so timely to the development of a vital men's program among Friends, pointing the way to great outreach and growth for laymen, that we are passing it on to the men of Quakerdom through the channels of The American Friend.

Merritt Murphy,
Secretary, Quaker Men

Henry Van Dyke once said, "It may be that the church should keep a soup kitchen, but a church should never be a soup kitchen." This insight applies to Quaker Men. They ought to sponsor and support financial ventures, building meeting houses, aiding summer camps, helping youth attend important conferences; but Quaker Men ought not to become a financial organization. The need is too great for their spiritual adventures.

Elton Trueblood has declared that the Christian Ministry of laymen is one of the foremost signs of hope for a world "propaganda ridden and fear possessed." Recently an industrialist located in a large city said that no citizen of his city returning from a jail sentence would fail of employment. Christian laymen in fifteen plants had adopted that program as part of their Christian Evangelism. Alcoholics Anonymous is widely known for its redeeming, Christlike love for broken and defeated men, and they rigorously avoid financial entanglements.

What Christian advance there would be in the Five Years Meeting, and in each local meeting, if Quaker men were to come alive spiritually. Lonesome and discouraged ministers would discover a sustaining and encouraging friendship; members would grow spiritually and new members would be added; Prayer Meeting would come alive under laymen leadership. Occasionally a pastor might make a visit to a neighboring meeting or to a church of another denomination because he could rely on his laymen for worship leadership in the

morning service. Teams of laymen would conduct panels for discussion of current problems. The leadership would be creative. They would not be afraid of innovations. A gospel team of laymen business and professional men would reach unchurched men who are not now being reached by present day methods, whether they be mass evangelistic efforts or conventional educational programs.

A live Baptist Church in Poughkeepsie lost its pastor who had been called to serve larger church interests. He believed strongly in his laymen and had used them continuously. For a time this church had guest ministers. I had the good fortune to be invited to preach on more than one occasion. Each time a laymen, business or professional, met me at the door, conducted the preliminary part of the worship. There were twenty men who participated in this way. They promoted three programs concerning peace, morals or prayer. Frequently they preached, sometimes using two or three men in one service. Attendance continued to increase during this layman activity.

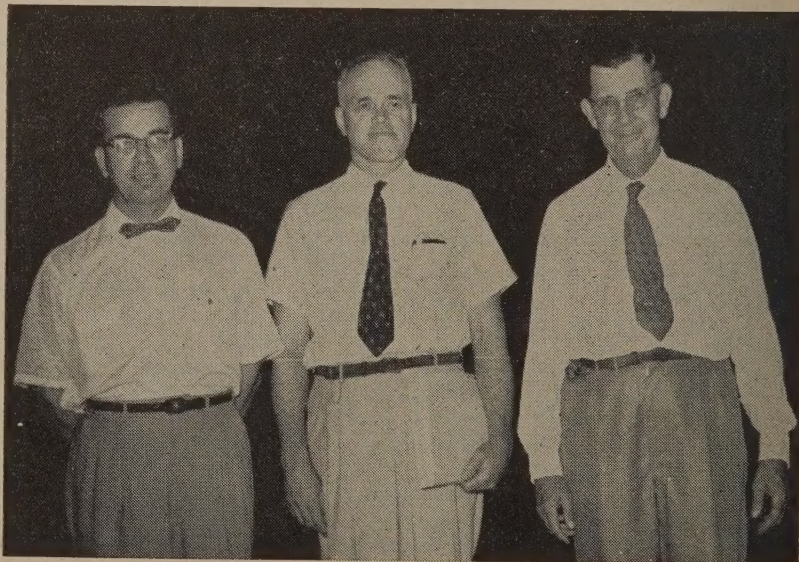
I covet that type of program for our Quaker Men. Christian laymen are preparing new creative programs, now available for Christian laymen. The material is ready for our use and can readily be adopted to our Quaker needs. Not only is this type of program possible, it is an actual program in some of our meetings. May such activity become regular rather than exceptional.

Quaker Men Materials

As part of their project to help solve the non-resident problem among Friends, Quaker Men are furnishing free of charge Notification of Removal forms and urge all Monthly Meetings to use them whenever members move to new locations.

A new pamphlet, "Interest Finder for Local Men's Groups," is proving helpful to many Meetings in developing an effective and appealing men's program. They are free. Send requests to Quaker Men, 101 Quaker Hill Drive, Richmond, Ind.

Other materials available for local men's groups include: "Men and the Meeting, Suggestions for Organization and Objectives" and "The Local Meeting, Suggested Studies for Men."



NORTH CAROLINA QUAKER MEN LEADERS . . . Officers of North Carolina Quaker Men are, left to right, Lloyd Kemp, vice president; Wm. A. Wolff, secretary-treasurer; and Chester Haworth, president. One of the projects of North Carolina Quaker Men is providing funds to aid students studying for the ministry in Guilford College.

The Sunday School Lesson

Prepared by Gervas Carey

December 25

Songs of the Saviour's Birth

Luke 1:5-80; 2:29-32

One's appreciation of this lesson can be greatly increased by a consideration of its sources. Throughout the present Quarter all of the lessons have been taken from the Gospel according to Luke, whom some Bible students consider to have been a native of Philippi. Paul referred to him in Colossians 4:14 as "the beloved physician." Concerning him Dr. A. T. Robertson wrote: "He was the most versatile of the Gospel writers. He was a Greek, a Christian, a physician, a man of travel, a man of world outlook, sympathetic, cultured, poetic, spiritual, artistic, high minded. His prologue is the most classic piece of Greek in the New Testament but the rest of Chapter 1 and 2 are the most Semitic in tone."

There is no evidence that Luke ever saw Jesus. The first four verses of the Gospel indicate that he had depended upon careful research for his information. The nature of the subject matter in chapters 1 and 2 is such as to suggest that he must have secured a large part or all of this information directly from Mary the mother of Jesus, or that it originally came from her. There is no clue to indicate that he secured it from any secondary sources, written or oral. It appears nowhere else in earlier Christian literature.

As an outstanding Christian physician and close friend of Paul, Luke would have inspired Mary's confidence as in her later years she recognized the opportunity to give to the world these most precious of all her memories. For she kept these sayings in her heart through years of wonderment and later years realization of their true import. Luke's writing would account for the Greek quality of the narrative while Mary's recital of it would have provided the Semitic tone. The poetic form may be attributed to the original expressions as retained by Mary. Certainly no other event in the history of the world has been more fittingly expressed in poetry and song at the time of its occurrence and throughout all ages since.

The beauty of the records, the eternal significance of the events

and the spiritual impact of Luke 1 and 2 on the world since it received this third Gospel all suggest that the Holy Spirit must have moved Mary in her disclosure and Luke in his transcription. Naturally Mary could not have revealed these facts during the lifetime of Jesus and would have been reticent to have done so later aside from a divine prompting. If she first related the events to Luke it must have been near the close of her lifetime, some think probably during Paul's imprisonment at Caesarea following his arrest in Jerusalem.

Paul indicated to the Galatians in 4:4 that God sent forth his son "when the fulness of time came." One may assume that there was also a divine timeliness in Mary's revelation of the world's greatest and best kept secret.

Questions: What would have been the effect had Mary told abroad the contents of Luke 1 and 2 during the lifetime of Jesus? Why may we believe that she would not have felt free to tell it immediately after the ascension of Jesus? Aside from a divine prompting why should she have felt she should not take her secret to the grave with her?

January 1, 1956

The Peril of Insincerity

Luke 11:14-12:3, 54-59

Insincerity is the quality or state of being false or deceptive. The outstanding sin with which Jesus charged the Pharisees was hypocrisy or falsehood. They were formally religious but utterly self centered in their thinking and living.

The first peril of insincerity is in the danger to self. There is usually throughout the earlier stages a conscious sensibility of the evasion of reality. This may continue for an indefinite period until it drifts into an unconscious attitude or an assertive self justification. Men bring themselves to believe lies in regard to their own relationship with God by deliberately refusing to walk in the light of the truth as it has been revealed of them. Therefore their self-delusion may be intensified by a judgment from God as Paul wrote the Thessalonians in regard to those who refused the truth: "Therefore God rends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in

unrighteousness."—2 Thess. 2:11.

A second peril of insincerity concerns the influence of an insincere person on others. There is no doubt but that one of the varied causes of the wave of juvenile delinquency which has been sweeping over America has been parental influence. Much of this has been open and direct violation of the standards of right living in the home and the community. But an attitude of Pharasic righteousness coupled with such living is far more dangerous particularly where parents seek to enforce standards of proper or Christian conduct on their children. Insincere parents always provide insecure homes for children.

Furthermore any insincere person may become a stumblingblock to his friends and neighbors. For his pretense cannot be kept under cover indefinitely. If he is a successful man in the eyes of the world his insincerity may appeal to some as a contributing factor thereto and prompt them to follow his example. Others may resent the deception which they have discovered and drop his friendship.

A third peril of insincerity lies in the possible influences of the falsity on the cause which the individual represents. Many have used the argument of the presence of hypocrites in the church as a reason for having nothing to do with it. But as a rule such an argument has been an excuse rather than a reason. Anyone with sufficient intelligence to detect hypocrites in the church should also be able to recognize the many genuine Christians. The insincere find it very easy to hide behind the insincere.

The peril of insincerity is compounded by the fact that the insincere frequently seem to have an influence beyond that of the sincere. The Pharisees swayed the crowds against Jesus while his disciples and even he himself won comparatively few devoted followers. The Pharisees with their insincerity exerted an influence over the Jewish populace which Jesus with all of his sincerity found it very difficult and in many cases impossible to overcome.

Questions: What are some of the best personal safeguards against insincerity? What steps should one take who realizes that he has been practicing deception in any way? Relate some outstanding illustrations of characteristic Quaker honesty.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Levinus Painter, minister of the Friends Meeting at Collins, New York, and long time member of the American Friends Board of Missions, hopes to leave in June or July 1956 for six months in the Middle East and Africa. He attended the first session of East Africa Yearly Meeting in 1946 and will also be present for the tenth anniversary of that Yearly Meeting.

* * *

Philip Harding, a young Irish Friend from Belfast, has been speaking in the Dayton, Ohio, area, and in Indiana and is now in Wichita, Kansas. He will visit William Penn College, Scattergood School, Cleveland Bible College, hold eight days of special meetings in Dayton and visit in the Philadelphia area before returning to Ireland on January 13.

* * *

Elton Trueblood, newly appointed clerk of Indiana Yearly Meeting, has asked that Friends study the New Testament daily in preparation for the 1956 Yearly Meeting sessions. In connection with his work with the Yokefellow movement, he has compiled a schedule entitled "The Gospels for Daily Reading," which a number of Friends are using. Copies are available from him at Yokefellow House, 228 College Avenue, Richmond, Indiana.

* * *

An all day High School Institute was held at Lincoln School, Providence, on November 19 under the auspices of the American Friends Service Committee, Moses Brown School and Lincoln School. All the Providence High Schools, public, parochial and independent were invited to send delegates. The theme was "Human Solidarity in the Twentieth Century" the morning speaker was Llywelyn Williams, member of Parliament who is in the country for a short time. Foreign students led the afternoon discussions.

* * *

"A Quaker Trip to Russia," fifty slides taken by William Edgerton, Steve Cary and Eleanor Zelliot during the recent Friends visit in the Soviet Union, with a taped commentary by Clarence Pickett, are ready for distribution. Four sets are available on loan from the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Penna. Forty tapes for use on radio have also been produced by the A.F.S.C. in relation to the trip to Russia, and are now in use by 143 radio stations, scattered across the country.

* * *

Statement of Concerns—A Preliminary Draft for Study, which was presented to the sessions of the Five Years Meeting

on October 25 by the Board on Peace and Social Concerns, has now been issued in mimeographed form. Friends, as individuals and as Monthly Meetings, are requested to send comments or questions on this "Statement" to the Board after studying the document.

Considerable difference of opinion regarding these concerns was expressed at the session of the Five Years Meeting which considered them. Friends may obtain copies from the Board on Peace and Social Concerns at 101 Quaker Hill Drive, Richmond, Indiana.

* * *

Dorothy Hutchins of Jenkintown Meeting, Pennsylvania, who recently went on a "Journey of Friendship" around the world, spent two weeks in the midwest recently visiting among Friends. She spoke to Friends in Cleveland, Columbiana County, Barnesville, Columbus and Wilmington in Ohio, Richmond, New Castle, Muncie and West Lafayette in Indiana, and in Chicago. The mother of three children, a zoologist, a writer and a public speaker on international relations, Dorothy Hutchinson has visited in sixteen homes all over the world, together with her travelling companion, an 18-year-old Negro girl from Philadelphia, Hazel Du-bois. Her pamphlet describing the journey, *From Where They Sit*, is reviewed in this issue.

Friendly Fellowship

MOORESVILLE, IND.—Mooresville (White Lick) Meeting, in Western Yearly Meeting, celebrated the completion of their new social and educational building in dedication services on October 30th. It was the culmination of four years of study, planning, and work.

The new building and the remodeled portion of the old building which joins into it now provide, on the upper floor, seven nice departmental class rooms, a library and lounge, rest rooms, and a completely rebuilt vestibule and narthex; and on the lower floor, a dining and assembly hall, with seating capacity of at least three hundred, with a stage and dressing rooms, a modern and well-equipped kitchen, and a parlor or committee room. A new heating plant will provide radiant heating. And a long-range plan of landscaping the grounds has been approved.

In the Dedication Day program, the morning meeting was in charge of the pastor, James R. Furbay, who emphasized that the new building represented achievement, progress, and challenge.

There was a basket dinner and fellow-

ship period in the new dining room and an informal program in charge of Philip Johnson. Visiting Friends, former pastors, and people from other churches were welcomed.

In the main dedication service in the afternoon, Thomas E. Jones, president of Earlham College, spoke on the newer challenges to Friends today, and William G. Bray, U. S. Congressman and member of this Meeting, spoke on the heritage of the White Lick Monthly Meeting. Glenn A. Reece, superintendent of the Yearly Meeting, brought greetings from the Yearly Meeting, and led in the prayer of dedication.

Mooresville Friends feel that the building expansion signalizes a new era in the life of the Meeting, and they are responding to the challenge.

* * *

CHICAGO, ILLINOIS—Several speakers addressed Chicago Quarterly Meeting held at the Artesian Avenue Meetinghouse on November 7. Glen Reese, superintendent of Western Yearly Meeting was present at Ministry and Counsel Meeting in the morning. Lorton Heusel, pastor of Chicago Meeting, brought a short message on faith at the afternoon meeting. Charles Lampman, Secretary of the Board of Missions, spoke on the oneness of Friends as they labor together in missions—the Mission Board, the American Friends Service Committee and the Friends Committee on National Legislation. "Our unity is found in our Outreach," he said. Ray Walker and Joe Yoshino, who represent the Job Opportunity Program of the Chicago A.F.S.C. spoke on the theme of employment on merit and the effort to help the youth of minority groups find employment in professional areas.

Emma Hill Hadley

* * *

INDIANAPOLIS, INDIANA—A panel discussed the question "Do you need a meeting of Ministry and Counsel before every Quarterly Meeting" at a meeting of Ministry and Counsel of Plainfield Quarterly Meeting held at Second Friends Church in Indianapolis on November 3. A large number of Friends heard the panel, consisting of Herbert Huffman of First Friends as moderator, Mildred Pierson of First Friends, Ruth Milhous of Plainfield, Allen Reynolds of Second Friends and Louis Kirkhoff of Bridgeport. The answer to the panel question was in the affirmative, and the group recommended a programmed meeting. Allen Reynolds was in charge of devotions at the Quarterly Meeting session. Visitors were Jay and Ruth Newlin and Wilmer Tjossem of Iowa; Rev. and Mrs. Martin Kindig, new

ministers of Bridgeport Meeting; and Mary Protheroe of Wales, who gave a detailed account of her visit to China and Russia.

Edna S. Pickett

* * *

SPICELAND, INDIANA—On Sunday evening, November 6, the Young Friends of Spiceland Friends Meeting and their guests were entertained at a three course turkey dinner sponsored by the Junior Keystone Class, a young married people's group, to show the young people how much they were appreciated. The banquet was under the direction of Mrs. Lewis Rutherford and Wilbur Coffin, class teacher. Earl Prignitz, pastor, acted as Master of Ceremonies. A girls' trio made up of Barbara Clapp, Barbara Anderson and Marsha Mason entertained. Mrs. William Smith, the teacher of the group, spoke briefly on "Talents." Wayne Carter, Young Friends Secretary of the Five Years Meeting, and his wife Betsy were present, and Wayne Carter gave the address of the evening. Sixty-three young Friends were in attendance.

Mrs. Loring Eilar.

* * *

THORNHILL, PENNSYLVANIA—The officers and executive committee of the Friends Conference on Religion and Psychology met at the home of Florence Sanville near Thornhill on October 16 for their fall meeting. The group gathered for worship around the living room fire; no word was spoken during worship, but the period of quiet helped us to know each other at a deeper level.

After Meeting was broken by our chairman, Calvin Keene, we settled down to a business planning session for the 1956 Annual Conference to be held next Spring. Several topics were discussed: physical healing, speaking truth to power, racial prejudice, relationship of sexual elements to spiritual growth; the final group decision was this theme: "Male and Female created He them," with the addition of a sub-title, "Sexual differences in relation to Wholeness."

A full week-end session at the end of January will be held in New York at the offer of Martha Jaeger and Rachel Davis DuBois for further consideration and development of the chosen theme.

Any Friend or member of the Wider Quaker Fellowship, with which the Conference is associated, or any persons interested in knowing more about the Friends Conference on Religion and Psychology are invited to get in touch with Elizabeth Kirkwood, 4405 Marble Hall Road, Baltimore 18, Maryland. Membership fees are \$3.00 per annum, \$1.00 of which is appropriated for the magazine "Inward Light," published three times a year. "Inward Light" seeks to be an

"organ of expression and inter-communication among those concerned with cultivating the Inner Life and relating it to the problems of our day and age." Psychology helps us to know ourselves and to see with an inward eye these blocks which keep us from knowing our God. Never in history was it more important for us to strive to find the relationship between Religion and Psychology and the Friends Conference on Religion and Psychology is trying to discover this relationship.

Enid R. Hobart.

* * *

Universal Prayer Week

The Universal Week of Prayer will be observed throughout the world January 1-8, 1956. For more than one hundred years, this prayer movement has given millions of people the opportunity to pray together.

Two aids for those interested in this method of encouraging prayer are available from the Department of Evangelism of the National Council of Churches, which sponsors the Week of Prayer. **A Pilgrimage in Prayer**, by John L. Cassteel (25c) contains devotions and suggestions for each day during the week.

How to make Universal Week of Prayer meaningful in your community (25c) contains a set of instructions as developed by the churches of Vancouver, Washington (in which Friends participated). Order from Department of Evangelism, 120 East 23rd Street, New York 10, New York.

Young Friends Visit, Learn in Washington

What is the responsibility of Friends in our changing relations with Russia? Out of a long history of Friends' concern for the enlightenment of all nations and for the peaceful relations of our country with others, Young Friends are seeking to find their place. On November 10-12, twenty-four high school young Friends met in a political education seminar in Washington to consider the above question, trying to find for themselves right attitudes and actions toward the Soviet Union.

Friends have a responsibility to seek the truth. Marcelle Rothman, formerly of the Friends Committee on National Legislation, urged the group to hear and read the news day by day, to be informed. But who knows what information to believe, what "experts" to trust?

Political Education Seminars are planned to give various interpretations to Young Friends so that they might do much of their own thinking. Senator Jenner's (Indiana) assistant, Mr. Jackson, gave the red light to the group, suggesting that since the Communists are all Godless they could not be trusted. We should cease all trade and other contact with them and continue to strengthen militarily until they gave ample evidence of being trustworthy. On the other hand, Clarence Pickett, one of the group of Friends recently returned from a month's visit in the Soviet Union, felt that our relations with Russia can be improved by increasing sharing and contact. He encouraged cultural exchange, sharing information and increased trade as ways



Part of the group of 24 Young Friends who participated in the recent Washington Seminar stand in front of the Soviet Embassy, which they visited as part of their effort to get a complete understanding of the seminar theme, "Our Changing Relations with the Soviet Union." Left to right are Marjorie Haworth, Ronnie Norwood, Shirley Albertson, Carol Innis, Edward Rantanen, Rex Stone, Mrs. Innis, Linda Marsh, Sue Bailey and Jean Guadagnoli.

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After the presentation of the two points
of view the Young Friends had much
thinking to do, weighing the ideas and
attitudes against each other and against
their own Christian training.

Young Friends were present from Iowa,
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inar is scheduled for high school young
Friends on March 8-10 on Civil Liberties
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BIRTHS

BARKER—To Francis and Jo Ann Colloff Barker, at Muncie, Indiana, a daughter, Tamara Jo, on October 29.

COLVIN—To James and Lois Barkley Colvin at Bergstrom Air Force Base near Austin, Texas, a daughter, Vivienne Arlene, on October 1.

COOK—To Ellsworth and Marjorie Roberts Cook, of Hillsboro, Ohio, a daughter, Marcia Ellen, on November 9.

DAWSON—To Marlin and Helen Dawson, a son, Lloyd Stanley, on October 29, at Baltimore, Maryland.

DENMAN—To Charles and Kathleen Denman, a son, Stanley Franklin, on November 9, at Dallas, Texas.

DURET—To John and Martha Hadley Duret, a daughter, Lisa Ann, on October 5, at Milwaukee, Wisconsin.

ESSICK—To Eugene and Darlene Harrison Essick, a son, Craig Warren, on November 4, at Des Moines, Iowa.

MARRIAGE

HOUSMAN-AYRES—Joanna Ayres, former secretary of the Young Friends Movement in Philadelphia, to Burton Housman, on October 22, at Providence Friends Meeting in Media, Pennsylvania, after the manner of Friends.

WEDDING ANNIVERSARY

SIMKIN—Alfred and Florence Simkin of Poplar Ridge, New York, celebrated their fiftieth wedding anniversary on October 18 at an open house at the home of their son Robert, and his wife Thelma of Venice Center, New York. Other children are Chester and Clara Simkin of Poplar Ridge, Charlotte Simkin Lewis of North Tonawanda, New York, and William and Ruth Simkin. There are twelve grandchildren. Alfred Simkin is a retired hardware merchant and postmaster. Both are members of the Friends Church in Poplar Ridge.

DEATHS

CROSBIE—Milo Havilah Crosbie, on Aug. 30, at Central City, Nebraska. The son of Havilah and Lillie Cook Crosbie, he was born in Henry County, Iowa, on December 19, 1885. He attended Whittier Academy at Salem, Iowa, and then moved with his parents and two brothers to Boyd county, Nebraska, where his father served as pastor of a Friends Meeting. He attended Nebraska Central Academy, Nebraska Central College, Penn College, and the University of Nebraska. He returned to Nebraska Central College, his alma mater, in 1914 as a teacher, holding this position continuously until 1952. He served at various times as principal of the Academy, Y.M.C.A. adviser, librarian, alumni secretary and registrar. He married Oriella Mesner on December 27, 1916. Their only child, Lois Marie was born and died on May 6, 1919, and Oriella Crosbie passed away on June 22, 1923. On September 5, 1926, Milo Crosbie and Julia M. Mesner were married and have made

their home near the college where they both served as teachers. He was a birth-right member of the Society of Friends, and throughout his life was a willing and earnest worker in all departments of church work. His interests included his home, nature, reading, civic matters, and genealogical studies. His parents and one brother, Loren, preceded him in death. Surviving are his wife; a brother, Clarence Crosbie of Greeley, Colorado; and a nephew. Funeral services were held with Lindley J. Cook and Ora W. Carrell in charge.

FUSON—Carl Fuson, on October 31, at Muncie, Indiana, aged sixty-six. He was a prominent farmer and a member of Delaware County Council since 1940. He spent his entire life in the community and had attended Delaware County schools. He was married to Ruby Bowdell on November 23, 1921. Surviving are his wife and two daughters, Mrs. James L. Hamilton of near Muncie and Mrs. Don Whitehair of near Albany, Indiana; and five grandchildren. He was a member of Friends Memorial Church. Funeral services were held with Robert M. Jones officiating. Burial was in the family lot at Tomlinson Cemetery.

PAINTER—Walter S. Painter, on October 10, after a brief illness, in Ft. Wayne, Indiana, aged seventy-seven years. He was born at Wabash, Indiana, the son of Henry W. and Mary S. Painter. He was educated at Spiceland Academy, Earlham College and Columbia University. In 1949 he retired as superintendent of schools in Garrett, Indiana, and during the last year has been living in Peabody Home, North Manchester, Indiana, with his wife, Gertrude, who survives him. Also surviving are three children, Mildred Hathaway of Butler, Indiana; Dr. Lowell Painter, Winchester, Indiana; and Dr. Donald Painter, Ft. Wayne, Indiana.

PHELPS—William Woodrow Phelps, on September 9, at Altadena, California, aged ninety years. He was born at Westfield, Indiana, son of Jonathan and Lydia Mendenhall Phelps. For many years he was an active member of Pasadena Friends Meeting, interested in all departments of church work and a regular attendant while his health permitted. Surviving are his wife, Josephine Moore Phelps; one brother, Leonard S. Phelps of Los Angeles; and one sister, Mrs. Elmer E. Wasson of Indianapolis, Indiana. Funeral services were conducted by J. Stuart Innerst. Interment was in Mountain View Cemetery.

THORNHILL—Nora Thornhill, widow of Joseph H. Thornhill, on November 2, at Muncie, Indiana, aged seventy-nine. She came to Muncie in 1919 from Winchester.

She was an active member of the Friends Church, especially in the missionary work, and a past officer of the Eastern Star and a member of the WCTU. She is survived by two sons, Kenneth M. and Ernest A. of Muncie; a sister, Mrs. Ray Frederick of Indianapolis; three brothers, Vinnie Hinkle of Winchester, Grover J. Hinkle of Valparaiso, and Jesse Hinkle of Muncie; two grandchildren and three conducted the funeral service. Burial was in Fountain Park Cemetery at Winchester, Indiana.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorn-wall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 106th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 106th Street. Lorth Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois. phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Hinshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 8-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 83372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place, Gerald W. Dillon, Minister, Phone Filmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, FI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m. in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 8:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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